تعليم الصبيان التوحيد

TEACHING THE CHILDREN *AT-TAWḤĪD*

BY:

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Rendered into the English language by
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TRANSLITERATION CHART

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Isolated	From Right	Middle	From Left	Roman	Name	Number
آ ا	ـــا	———	———	ʾ / *ā* / * / **	*ʾalif*	1
ب	ـــب	ـــبـــ	بـــ	*b*	*bāʾ*	2
ت	ـــت	ـــتـــ	تـــ	*t*	*tāʾ*	400
ث	ـــث	ـــثـــ	ثـــ	*th*	*thāʾ*	500
ج	ـــج	ـــجـــ	جـــ	*i*	*jīm*	3
ح	ـــح	ـــحـــ	حـــ	*ḥ*	*ḥāʾ*	8
خ	ـــخ	ـــخـــ	خـــ	*kh*	*khāʾ*	600
د	ـــد	———	———	*d*	*dāl*	4
ذ	ـــذ	———	———	*dh*	*dhāl*	700
ر	ـــر	———	———	*r*	*rāʾ*	200
ز	ـــز	———	———	*z*	*zāy*	7
س	ـــس	ـــســـ	ســـ	*s*	*sīn*	60
ش	ـــش	ـــشـــ	شـــ	*sh*	*shīn*	300
ص	ـــص	ـــصـــ	صـــ	*ṣ*	*ṣād*	90
ض	ـــض	ـــضـــ	ضـــ	*ḍ*	*ḍād*	800
ط	ـــط	ـــطـــ	طـــ	*ṭ*	*ṭāʾ*	9
ظ	ـــظ	ـــظـــ	ظـــ	*ẓ*	*ẓāʾ*	900
ع	ـــع	ـــعـــ	عـــ	ʿ	*ʿayn*	70
غ	ـــغ	ـــغـــ	غـــ	*gh*	*ghayn*	1000
ف	ـــف	ـــفـــ	فـــ	*f*	*fāʾ*	80
ق	ـــق	ـــقـــ	قـــ	*q*	*qāf*	100
ك	ـــك	ـــكـــ	كـــ	*k*	*kāf*	20
ل	ـــل	ـــلـــ	لـــ	*l*	*lām*	30
م	ـــم	ـــمـــ	مـــ	*m*	*mīm*	40
ن	ـــن	ـــنـــ	نـــ	*n*	*nūn*	50
ه / ة	ـــه / ـــة	ـــهـــ	هـــ	*h* / *t* / ***	*tāʾ* / *hāʾ*/*ta marbūṭah*	5
و	ـــو	———	———	*w* / *ū*	*wāw*	6
ي	ـــي	ـــيـــ	يـــ	*y* / *ī*	*yāʾ*	10
ى	ـــى	———	———	*á*	*alif maqṣūrah*	———

بسم الله الرحمن الرحيم

In the name of *Allāh*, the Most-Merciful, the Bestower of Mercy.

All praise is due to *Allāh* the Lord of creation, and may the prayers of peace and salutations be upon the leader of the Messengers; his family and his companions altogether.

As to what follows: This is a beneficial treatise concerning what is obligatory upon the people to teach their children before teaching them the *Qurʾān* until an individual becomes complete in terms of their *fiṭrah* (natural disposition towards worshiping only *Allāh*) and a competent monotheist well grounded in *Īmān* (faith). I have organized this treatise into a collection of questions and answers.

Q: If it is said to you: Who is your Lord?

A: Then say: My Lord is *Allāh*.

Q: What is the meaning of [the word] Lord (*ar-Rabb*)?

A: Say: He is the sole Possessor (*al-Mālik*) [of the creation] who is to be worshipped alone and who is known specifically as *Allāh*; the sole possessor of the right to be worshipped by all of His creation.

Q: So if it is said to you: How do you recognize your Lord?

A: Then say: I know Him by His signs and His creation. From his signs are the night and the day, the sun and the moon; and from that which He has created is the heavens, and the earth, and everything in them. The proof for this is the statement of *Allāh* the Exalted: **"Your Lord is *Allāh* who created the heavens and the earth in six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon, and the stars are subservient and subject to His command. Certainly the creation and command are for Him alone. Exalted is Allah the Lord of creation." [*Sūrah al-Aʿrāf* 7:54]**

Q: If it is said to you: Why were you created?

A: Then say: To worship *Allāh* without allowing anything else to share in His worship and to obey Him through the observance of His commands and avoidance of His prohibitions as He the Exalted says: **"And I (*Allāh*) did not**

create the spirits (*jinn*) nor mankind except that they should worship Me." [*Sūrah adh-Dhāriyāt* 51:56] And He the Exalted also says: **"And certainly whoever commits *shirk* (i.e. directs worship to anything besides *Allāh*), then indeed *Allāh* will forbid for him the Paradise; and the Hellfire will remain his abode." [*Sūrah al-Māᵓidah* 5:72]**

Shirk is to create for *Allāh* an equal or a counterpart that is supplicated to, longed for, feared, relied upon, sought after or other than this from the various acts of worship (*al-ᶜIbādah*).

Worship (*al-ᶜIbādah*) is a comprehensive term that includes everything that *Allāh* loves and is pleased with from the statements and actions whether they are apparent or hidden.

And from this is *duᶜāᵓ* (supplication or invocation) as *Allāh* the Exalted says: **"And the places of prayer are for *Allāh* alone, so do not invoke anyone along with *Allāh*" [*Sūrah al-Jinn* 72:18].**

And the evidence that establishes that calling upon other than *Allāh* necessitates disbelief (*kufr*) is the statement of *Allāh* the Exalted: **"And your Lord says: Call upon Me; I will answer you. Indeed those who are too proud to worship Me will enter the Hellfire in disgrace" [*Sūrah Ghāfir* 40:60]**

And in the Prophetic *Ḥadīth* we read: "Invocation (*duᶜāᵓ*) is the essence (literally the brain) of worship."

And the first thing that *Allāh* commanded His servants was to disbelieve in *ṭāghūt* (i.e. everything that is worshipped besides *Allāh*) and to have faith (*Īmān*) in *Allāh*. *Allāh* the Exalted says: **"And certainly We have sent to every nation a messenger, [declaring], Worship *Allāh* alone and avoid the *ṭāghūt*." [*Sūrah an-Naḥl* 16:36]**

The *ṭāghūt* is whatever is worshipped besides *Allāh* like *Shayṭān*, soothsayers, fortune-tellers, and those who rule according to other than what *Allāh* has revealed as well as everyone who is blindly followed or obeyed upon falsehood. *Ibn al-Qayyim*, (رحمه الله) said: "The *ṭāghūt* is anything regarding which the servant exceeds beyond its due boundaries, whether it is something worshipped, or someone obeyed, or followed."

Q: So if it is said to you: What is your religion?
A: Then say: My religion is *Islām*.

Islām is to submit to *Allāh* through *tawḥīd*, and to dutifully comply with His legislation through obedience and to associate with the Muslims and show aversion to the polytheists.

Allāh the Exalted says: **"Indeed the religion with *Allāh* is *Islām* (submission to the will of *Allāh*)." [*Sūrah Āl-ᶜImrān* 3:19].** And He says: **"And whoever desires other than *Islām* (submission to the will of *Allāh*) as a religion, then it will never be accepted from him." [*Sūrah Āl-ᶜImrān* 3:85].**

It has been authentically transmitted from the Messenger of *Allāh* (ﷺ) that he said: « *Islām* means that you bear witness that nothing has the right to be worshipped except *Allāh*, and that *Muḥammad* is the Messenger of *Allāh*; and that you establish the Prayer, pay the *Zakāh*, fast *Ramaḍān*, and perform the *Ḥajj* (pilgrimage) to the house if you are able to do so. »

The meaning of *lā ilāhah illa Allāh*: This expression means that nothing has the right to be worshipped except *Allāh* as *Allāh* the Exalted says: **"And remember when *Ibrāhīm* said to his father and his people: I am completely free from everything that you worship except for the one who created me for He is the one who will guide me. And He made this saying, that none has the right to be worshipped except Allah, to continue amongst *Ibrāhīm's* progeny, such that they might remember and return to their Lord." [*Sūrah az-Zukhruf* 43:26-28].**

And the evidence for the *Ṣalāh* (Prayer), the *Zakāh* (Obligatory Charity) is the statement of *Allāh* the Exalted: **"And they were not commanded except to worship *Allāh* alone, sincerely making their worship purely for Him; and that they establish the *Ṣalāh*, and offer the *Zakāh*. And that is the straightforward Religion." [*Sūrah al-Bayyinah* 98:5]**.

In this verse, *Allāh* began by giving precedence to *tawḥīd* (monotheism) and the abandonment of *shirk* (polytheism). And the most significant matter that *Allāh* has commanded is *tawḥīd* (monotheism) while the most serious and grave matter that He has prohibited is *shirk* (polytheism). He similarly commanded His servants to establish the *Ṣalāh* (Prayer) and give the *Zakāh* (Obligatory Charity) and all of these actions represent the majority of the religion of *Islām*, while that which remains from the rest of what *Allāh* has legislated falls behind this.

The evidence that establishes the obligation of *Ṣiyām* (fasting) is the statement of *Allāh* the Exalted: **"O you who believe, Fasting is prescribed for you as it was prescribed for those who preceded you, so that you may attain *taqwá*." [*Sūrah al-Baqarah* 2:183]** until His statement: **"The month of *Ramaḍān* in which the *Qurᵓān* was revealed as a guidance for the people and collection of signs which reveal further guidance and the criterion. So whoever witnesses [the new moon of] the month, then let him fast it." [*Sūrah al-Baqarah* 2:185].**

And the evidence for the obligation of the *Ḥajj* is the statement of *Allāh* the Exalted: "**And the right of *Allāh* upon the people is that they perform the *Ḥajj* (pilgrimage) to His house –whoever from amongst them is able to do so.**" **[*Sūrah Āl-ᶜImrān* 3:97]**.

The six foundations of faith (*Īmān*) are belief in Allah; His angels; His Books; His Messengers; the Last Day; and belief in Allah's *Qadar* (divine pre-ordainment) both the good of it as well its perceived evil. And the proof of this can be found in the authentic narration of the Prophet (ﷺ) that was narrated upon the authority of *ᶜUmar ibn al-Khaṭāb* (رضي الله عنه).

Q: So if it is said to you: Who is your prophet?

A: Then say: Our prophet is *Muḥammad ibn ᶜAbdullaah ibn ᶜAbdul-Muṭṭalib ibn Hāshim ibn ᶜAbdumanāf*. *Allāh* brought him forth from the tribe of *Quraysh* who were the finest and most distinguished descendants of *Ismāᶜīl*. He was sent to all of mankind with the book (the *Qurʾān*) and the wisdom (*as-Sunnah*) calling the people to sincerely direct their worship to only *Allāh* and to abandon the worship of idols, stones, trees, prophets, righteous individuals, angels and everything else that is worshipped other than *Allāh*.

He called the people to abandon shirk and fought against them so that they would abandon it and redirect their worship sincerely to only *Allāh* as He the Exalted says: **"Say: indeed I only call upon my Lord; and I will not direct my worship to anything other than Him." [*Sūrah al-Jinn* 72:20]**

Allāh the Exalted says: **"Say: *Allāh* is the one I worship, sincerely devoting my religion to Him." [*Sūrah az-Zumar* 39:14]**. And He the Exalted says: **"Say: Indeed I have only been commanded to worship *Allāh*; and I will not direct my worship to anything other than Him; to Him I supplicate and unto Him I will return." [*Sūrah ar-Raᶜd* 13:36]** And He the Exalted says: Allah the Exalted: **"Say: Is it other than *Allāh* that you command me to worship, O people of ignorance? And indeed it has already been revealed to you and those who preceded you that if you should direct any of your worship to other than *Allāh*, your deeds would surely become nullified and you would certainly be from amongst the losers. Rather, it is *Allāh* that you must worship and you should remain among the thankful." [*Sūrah az-Zumar* 39:54]**.

From the principles of faith (*Īmān*) which save the people from disbelief (*kufr*) is belief that the resurrection, standing before *Allāh*, recompense, the weighing of one's deeds, the Paradise, and the Hellfire are all true. *Allāh* the Exalted says: **"From it We created you (O mankind), and to it We shall return you, and from it We shall raise you to life again." [*Sūrah Ṭa Ha* 20:55]**.

And *Allāh* the Exalted says: **"And if you are amazed, then more amazing is their statement: When we have become dirt, will we be brought forth as a new creation? Those are the ones who have disbelieved in their Lord, and those are the ones who will have shackled necks, and those are the companions of the Fire; they will abide therein forever." [*Sūrah ar-Raᶜd* 13:5]** Contained in this verse is clear evidence that the one who rejects the resurrection has committed a type of disbelief that merits eternal torment in the Hellfire.

Allāh's refuge is sought from disbelief and the actions of disbelief. All of these verses contain a clarification of what the Prophet (ﷺ) was sent with concerning directing worship exclusively to *Allāh* and forbidding the worship of other than *Allāh*. This was the religion of the Prophet (ﷺ) that he called the people to and fought to protect as *Allāh* the Exalted says: **"And fight them until there is no more turmoil and the religion; all of it is for*Allah*." [*Sūrah al-Anfāl* 8:39]**.

Indeed *Allāh* sent the Prophet (ﷺ) when he had reached forty years of age and he called the people to sincerity and abandoning the worship of other than *Allāh* for approximately ten years. Then he was ascended unto the heavens where the five daily prayers were legislated and there was no intercessor between him and *Allāh* [during this encounter]. Then he was commanded to migrate so he migrated to *Madīnah* {from *Makkah*] and he was then commanded to perform *Jihād*. So he performed *Jihād* for the sake of *Allāh* for ten years until the people entered into the religion of *Islām* in large numbers.

Upon the completion of twenty-three years, and all praise is due to *Allāh*, the religion was completed and the message of *Allāh* was conveyed before his soul was removed from his body –and may the peace and blessings of *Allāh* forever be upon him.

The first of the Messengers was *Nūḥ* (عَلَيْهِ السَّلَامُ) and the last of them was *Muḥammad* (ﷺ). The proof for this is the statement of Allah the Exalted: "**Indeed, We have revealed to you, (O *Muḥammad*), just as We have revealed to** *Nūḥ* **and the prophets after him.**" **[*Sūrah an-Nisā'* 4:163]**. And *Allāh* the Exalted says: "**And *Muḥammad* is not but a Messenger.**" **[*Sūrah Āl-ᶜImrān* 3:144]**. And He the Exalted says: **"*Muḥammad* was not the father of any one of your men. Rather, he was the Messenger of *Allāh* and the last of the Prophets. And *Allāh* is all-Knowing concerning everything." [*Sūrah al-Aḥzāb* 33:20]**.

The best of the prophets was our Prophet *Muḥammad* (ﷺ) and the best of mankind after the prophets is *Abū Bakr*, *ᶜUmar*, *ᶜUthmān*, and *ᶜAlī* –and may *Allāh* be pleased with all of them. And the best of generations was their generation, then those who came after them, and then those who came after them. And *ᶜĪsá* (عَلَيْهِ السَّلَامُ) will descend from the heavens and kill the anti-Christ. And all praise is due to *Allāh*.